

# ATLANTIS

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## *Winter Provisional Lecture Programme, 1951-1952*

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### *October*

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### *December*

#### *Christmas Reception*

MR. L. C. SUGGARS: Astronomy

### *January*

MISS ETHERINGTON: The Horse in Prehistory and Myth  
MR. LEWIS EDWARDS: The Myths of the Welsh Celts

Further details of these lectures will be announced later. It is hoped also to arrange for lectures during 1952 from Mrs. Culverwell, Col. Fenwick, Dr. Margaret Murray, and Mr. R. C. Thornton.





# Editorial

## *Is There Still A Chance of Avoiding World War Three ?*

Humanity, which in a period of a life time has had to face two world wars, the consequences of which have been nearly as disastrous to the victors as to the vanquished, is now faced with the possibility of yet a third war to end all wars.

The pattern of unfriendliness, of covert aggression now manifest in our relations with countries on the other side of the Iron Curtain is very much in line with that practised during the last years of the Hitler regime; and it looks very much as if, one of these days, we shall find ourselves involved in hostilities which at the very best are likely to result in the complete extinction of Western European culture.

However, there is one small ray of hope which has recently emerged. It is this. Man is within three or four years of his first step towards the conquest of space. Unless military operations intervene, it may be taken as certain that rocket flight to the moon and back will be accomplished by 1955, and the possibility of men landing on the Moon, or even on Mars or Venus, can be envisaged by 1960 or 1965.

Although the planets are very nearly useless from the point of view of habitation by mankind, the mineral and other resources on them which can be exploited by human beings willing to risk their lives for periods of weeks or months at the most, are beyond the dreams of avarice. Imagine with all the technical resources of today, having a dozen Klondykes, a dozen Kimberleys, waiting only for men to come along and exploit them. That is what the Moon offers and what to a greater extent will probably be available on many of the inner planets.

With this destiny in view, a possibility which far over reaches anything which might be obtained by the demolition of a wrecked and ruined Europe by either the West or East, is it essential for man to cast away the whole of his cultural heritage into oblivion for the sake of a mess of pottage; or will he restrain his acts of aggression on the earth and leave them for space where the prospect of competition between groups is unlikely to arise for years and years?

With one tenth of the money being spent annually on armaments by either the Atlantic Treaty Powers or by Soviet Russia, it would be possible not only to send a rocket to the Moon within the next twelve months, but to maintain a regular service of observer rockets circling the Moon and returning to the Earth, bringing with them all the preliminary information necessary for the space traveller.

To a war-weary and fatigued world, perhaps these dreams of colossal empires to be had simply for the taking may seem fantastic; but they are no more fantastic than were the imaginings of Christopher Columbus when he importuned the Spanish Queen for funds to enable him to seek new lands to the West.

It must not be forgotten that one of the reasons for the marked falling off in the manliness of the western European races is not only that their stock has been decimated by successions of internecine wars; but also that now the world is in process of being organised into a succession of welfare states where initiative is at a discount, and where energy, resolution, courage, are not only underpaid, but not wanted.

The throwing open to humanity of the new thresholds of eternal space may not only re-establish the lust for living of our ancestors, but may enable us to stave off, perhaps for ever, the threat of future conflict. For without going into appalling details of the problematical use of the atomic, biological, bacteriological and chemical or other weapons, one thing is absolutely certain; and it is that in a war involving the use of any of the above, everybody living between Berlin and Moscow would probably be killed by

the Allies and everybody living between Berlin and London by the Russians. The fate of the survivors would be pitiable in the extreme and it might be three or four hundred years before European culture began to climb back into even a shadow of its former self.

With this at stake, the prospecting of diverting the acquisitive energies of some of our war time allies into some region where there is room for all might well be considered.

## *The Calendar of Kalasasaya*

by P. ALLAN

Since the publication of "Built Before the Flood" by H. S. Bellamy, considerable additional work has been done on the interpretation of the Tiachuanaco Calendar by Mr. P. Allan of Chester. This article is an outline of the results he has so far achieved, but unfortunately it is not possible to give illustrations, and readers are referred to "Built Before the Flood" for these. We will publish further accounts of Mr. Chester's work from time to time, and we will welcome readers' opinions on the theories postulated.  
—Editor's Note.

*The Symbols on the Body of the First Twelfth.* See diagram 22 of "Before the Flood." The lunations are numbered 1 to 37 starting from the sunrise eclipse of the 1st.

These symbols are identified with the lunations, of which there are 37 in one eclipse cycle. The 38th symbol, the flying fish, has already been identified as relating to the

augmented Twelfthths. When the relationship between the symbols and the lunations is recognised the appositeness of the symbolism becomes clear. For instance, the six Pumas' faces in a row relate to the six lunations (Nos. 4, 7, 10, 21, 24, 27) below the horizon. The pumas' faces may be masks, since the Satellite below the horizon is hidden or masked. This interpretation is supported by the symbolism of the puma-faced fish. The face symbolises the first lunation (No. 20) after the equinox (see note below on the date of the equinoxes). The Satellite on the mid-heaven would be crescent-shaped, but in the full light of the sun, invisible. Hence there is the same symbol as for the lunations below the horizon.

The tail of the puma-faced fish symbolises the last lunation (19) before the equinox. It indicates the end of the year.

As will be seen from Diagram 22 in "Before the Flood" the lunations, combined with the track of the Sun, form certain 'patterns'. For example, the 'pattern' for the 6th, 7th and 8th days (lunations 9, 10, 11, 12) is practically identical with that for the 17th, 18th and 19th days (lun. 26, 27, 28, 29). Each of these groups is symbolised by a human face banded by two condor heads. The human face represents the lunations which start at sunset (11, 28), the Satellite being dichotomised on the mid-heaven at the following sunrise. The two condor heads represent the lunations before and after the human head lunations. The three lunations are consecutive above the horizon, those in each group below the horizon (10, 27) being symbolised by the pumas' faces as mentioned above.

The two condor heads at the top of the staff in the left hand of the Figure symbolise the two lunations of the 4th day (5, 6) which combine to form a unique "pattern" with an eclipse at noon.

The first and last lunations of the cycle (1, 37) are symbolised by the two Crested Condors at the lower ends of the staffs. Stress is placed here on the sunrise eclipse which begins the first and ends the last lunation of the cycle. The importance of the sunrise eclipse is especially recognised.



The isolated condor head below the flying fish at the top of the right-hand staff is specially interesting because of the reason for its being placed in that position. This symbol is identified with lunation 22. Mr. Bellamy has shown that the flying fish and the semi-circle symbolise the additional lunations of the augmented Twelfths, and Mr. Ashton has shown that the Second Cycle started with lunation 21 which in the First Cycle is below the horizon. The isolated condor head lunation (22) therefore follows the lunation of the 13th (20) above the horizon, and as lunation 20 is represented by the flying fish of the augmented Twelfths, the isolated condor head is properly shown as contiguous to that symbol.

Readers of "Before the Flood" will recollect that ten symbols on the Body are shown as related to five linked pairs of eclipses. The identification of the Body symbols with the lunation indicates, however, that it is the lunations, not the eclipses, that are linked, and that, as the eclipse at sunset on the 7th must be taken as below the horizon for the present purpose, there are only four linked pairs. This clarifies the reading. The four linked pairs are clearly indicated on the "braces" of the Figure, the "double knot" on the small pedestal being no doubt connected or linked with the similar sign on the pedestal of the 7th Twelfth for a purpose yet to be discovered. The linked pairs, therefore, are the lunations on either side of those which are entirely above the horizon, viz., 13 and 15, 16 and 18, 30 and 32, 33 and 35. The lunations between the linked pairs, Nos. 14, 17, 31, and 34, are symbolised by the pumas' heads to left and right of the linked pair symbols. It will be noticed also that each of these lunations corresponds to a passage across the sky and that 14 and 17, and 31 and 34 are adjacent above the horizon; hence the sign (non-numerical No. 4 Cancellor) against the pumas' heads, in this connection having the significance of "following on."

The two condor heads on the small pedestal symbolise lunations Nos. 2 and 36.

Finally, there are the pumas' heads above the six pumas' faces and similar symbols on the face of the

Figure. The former relate to lunations 3 and 8 which are separated by three clear days as indicated by the three lozenges on the figure. The latter pair relate to lunations 23 and 25, separated by one clear day, also indicated by a lozenge.

*The Lozenges on the Staffs.*

*Left Hand.* Three lozenges separate the Crested Condor (37) from the two condor heads (5, 6) indicating three clear days between these events (i.e. from end of 37 to end of 5th) or, alternatively, the three lunations between Nos. 1 and 5.

*Right Hand.* Six lozenges and the semi-circle indicate  $6\frac{1}{2}$  passages across the sky between the mid-heaven position of lunation 20, symbolised by the face of the puma-faced fish and the sunrise eclipse (the end of 37 or beginning of 1).

*The Date of the Autumnal Equinox.*

The T/year is balanced at the equinoxes. From its design it is apparent that the Calendar also is balanced at the equinoxes. To maintain this balance of both year and Calendar it is necessary to count only 12 days of the 1st Twelfth before continuing to the 2nd and subsequent Twelfths, the remaining 12 days of the 1st being counted at the end of the year.

If the sunrise eclipse (plumed puma) is retained as the 1st day of each Twelfth, then the equinox must fall on the 13th of the 1st Twelfth. This is indicated by the puma-faced fish which spans the 12th-13th (counting clockwise). The tail, symbolising lunation 19, indicates that this lunation is the last of the year; the face, that lunation 20 is the first of the new year.

*The Pedestal Symbols of the 1st Twelfth.*

The identification of the Body symbols with the lunations allows of a comparison with the symbols tentatively assigned by Mr. Ashton to the passages across the sky. With the exception of passages X and XIII there is agreement.

Passage X (lunation 28) corresponds to Passage IV (lun. 11) and is therefore symbolised by the plumed puma instead of Passage XIII to which a condor head may be

assigned.

A comparison of the two puma-faced fishes, is of interest. Passage VII corresponds to lunation 20. Both are symbolised by crescent-shaped puma-faced fish, but that of the passage is without a tail, since this passage is wholly in the 13th, whereas the fish on the Body of the Figure requires a tail to symbolise lunation 19, the last of the year. At the mid-heaven position of Passage VII the Satellite, were it visible, would appear as a crescent. It would be the first new Satellite of the New Year (taking the equinox as on the 13th). Hence it is depicted in the middle of the pedestal as a foetus within a womb, symbolising the "birth" of the year.

The two appendages below the chin of the face of the pedestal fish provide an interesting speculation. It is suggested that they represent the appearance of the Sun as it immerses and emerges during an eclipse. Their position argues that the eclipse depicted took place towards the upper limb of the Satellite. Why, it may be asked, do not these appendages appear on the Body fish. Because the Body fish has its own functions in denoting the end and beginning of the year, the appendages have no place thereon. The pedestal fish symbolises the "birth" of the new Satellite as indicated by the appendages. This view is supported by the divisions of the pedestal fish which may indicate the age of the Satellite when, on or near the mid-heaven, it would be crescent-shaped and between three and four T/Hours of age.

#### *The Symbols above the Heads.*

These symbols are related to the meridian altitude of the Sun throughout the year.

Owing to the eccentricity of the earth's orbit, the Sun, when in aphelion, does not attain a similar meridian altitude as when in perihelion at the same distance in time from the equinoxes and solstices. The symbols above the 11th, 12th, 2nd and 3rd Twelfths differ for that reason from those above the 9th, 8th, 6th and 5th, although the respective Twelfths in each group are related to each other in that they are the corresponding Twelfths on opposite sides of the solstices. The difference in the symbols of

each pair indicates the difference in time when a certain altitude is reached.

Take the 12th Twelfth (double condor) and the 8th (condor with 5 lozenges). These two sets of symbols indicate the dates when the Sun reaches the zenith, i.e., when it crosses the prime vertical on its journey from south to north and return, which position is attained when its declination is slightly over  $9^{\circ}$ S. The Sun has this declination on the 5th of the 8th Twelfth (17 days from the equinox) as indicated by the five lozenges, and also on the  $18\frac{1}{2}$  of the 12th Twelfth (or  $17\frac{1}{2}$  days from the equinox), the  $5\frac{1}{2}$  days of the 12th Twelfth being indicated by the divisions of the upper wing of the double condor into 6 spaces, that nearest the head indicating the fraction.

Similar symbols appear over the Heads of the 2nd and 6th. These indicate that the Sun has reached the same distance from the equinox to the north as it had to the south in the 12 and 18th, viz., on the  $5\frac{1}{2}$  of the 2nd and the 20th of the 6th. Its declination is then  $9^{\circ}$ N giving a meridian altitude of about  $72^{\circ}$ .

3rd and 5th. On the  $23\frac{1}{2}$  of the 3rd the Sun has the same meridian altitude (about  $58\frac{1}{2}^{\circ}$ ) as on the 4th of the 5th, as indicated by the one shortened fish head over the 3rd and the four elongated fish heads over the 5th. The shortened fish head indicates a fraction.

Again, on the  $2\frac{1}{2}$  of the 3rd the Sun has the same meridian altitude (about  $63^{\circ}$ ) as on the 24th of the 5th. The symbolism here is somewhat obscure, but it may be argued thus—the position of the fish head on top of the Head indicates that the 3rd Twelfth is to be regarded generally as fish Twelfth.  $2\frac{1}{2}$  days, however, (the Sun being above the altitude at which the fish head takes effect), are symbolised by the two condor heads at the bottom of the Head. The two fish heads below the Head are determinatives signifying that the remainder of the Twelfth, as indicated by the joined condor heads, is in a state of transition from condor to fish.

Although these two positions do not mark any definite stage in the Sun's progress, such as the zenith position or the solstices, they cannot be regarded as having been chosen

arbitrarily. The first of the two marks a stage when the Sun's daily difference in declination, and consequently in meridian altitude, becomes so slight as to be difficult of measurement without instruments of extreme precision; the second marks an intermediate stage between a comparatively large daily difference in meridian altitude and the very small daily difference of the first position.

9th and 11th. The same remarks apply as to the 3rd and 5th. Altitudes are  $76^{\circ}$  and  $81\frac{1}{2}^{\circ}$ .

There are no symbols over the 1st, 7th, 4th and 10th, and none is required since these Twelfths partake of the same nature and symbol as the Twelfths on either side of them.

The Head symbols thus indicate six "levels," which divide the meridian altitude course of the Sun throughout the year into 12 stages, or, if the equinoxes and the solstices are also taken as "levels," into 16 stages. (It is observed that the symbols over the Heads number 16, counting the double condors as two each). If this reading is correct, further inquiry is necessary to ascertain the reason for this division.

Perhaps the most interesting aspect of the above interpretation is the indication given of the latitude of Tiahuanaco at the time of the Calendar. In latitudes within the tropics the declination of the Sun when it reaches the zenith is equal to the latitude. It has been shown that the Sun attains the zenith when its declination is  $9^{\circ}$ S, which is accordingly the latitude of Tiahuanaco.

It should be remarked that the above declinations and altitudes have been calculated on an obliquity of the ecliptic of  $23^{\circ}$ . The obliquity at the time of the Calendar is not known. If, however, it were taken as  $24\frac{1}{2}^{\circ}$  then the indication of latitude would be  $10^{\circ}$ S, which would agree with Mr. Ashton's result based on different considerations. In this connection it is noteworthy that a diagonal drawn across the doorway of the Stone Calendar gives an angle of  $24\frac{1}{2}^{\circ}$ . This is pointed out by Professor Posnansky in "Tiahuanaco—Cradle of American Man" as "marking the obliquity of the ecliptic (Esoteric science of the builders of Tiahuanaco)".

## THE TRUMPETER SYMBOLS.

Until evidence to the contrary is forthcoming it must be assumed that the earth's orbit at the time of the Calendar had the same eccentricity as at present. On that assumption the T/year, which is taken as of the same length as our own, would be divided as follows:

Aphelion 148.04 T/days.

Perihelion 141.96 ..

Difference 6.08 ..

To give a difference of 6.08 T/days between the two half-years there must be a difference at each solstice of 2.02 T/days, or 4.04 T/days in respect of both solstices—

144 plus 4.04 = 148.04 T/days

146 minus 4.04 = 141.96 ..

Difference = 6.08 ..

Two symbols of each trumpeter, the condor head and the toxodon, are day symbols. They signify two days. The symbol of the human head suggests decapitation or division and thus indicates a fraction. The three symbols of each Figure, therefore, indicate two days and a fraction of a day.

The position of the trumpeters above the Heads indicates that they are each "lifting" two days and a fraction from the perihelion to the aphelion half-year.

The three symbols on each figure stand for a period of 2.02 T/days. The human head represents .02 T/days or  $\frac{3}{5}$  T/hours.

The winter solstice, therefore, took place shortly after the beginning of the 15th day of the 4th Twelfth and the Summer solstice shortly before the end of the 10th day of the 10th Twelfth.

If so much is admitted, a reason must be sought for the symbols for the two "lifted" days differing from those of the corresponding days on the Heads. It is possible that the three symbols of each trumpeter indicate also the three eclipses which took place on the 13th and 14th of the 4th Twelfth and the 11th and 12th of the 10th Twelfth. Possibly the toxodons represent the eclipses shortly after noon on the 13th and somewhat later on the 11th; the condor the eclipses near the horizon on the 13th and 12th, and the human heads those below the horizon on the 14th and 12th

of the respective Twelfths.

Alternatively, the condor heads may relate to the 13th of the 4th and 11th of the 10th, on which the Satellite was above the horizon all or the greater part of the day, and the toxodon to the 14th of the 4th and 12th of the 10th when the Satellite was below the horizon practically the whole day. The trumpeters head and head-dress (head, toxodon and abbreviated puma) may be indications of the three eclipses.

If the above theory is correct, the human head symbol represents an interesting speculation. The usual place for decapitation is at the neck. Why, then, is this symbol shown as cut off just below the mouth or above the chin? Is this to indicate the extent of the fraction?

If the human head represents .02 of a man, and if we take its measure as 9 inches, then we have indicated a giant of 37 feet in height. Obviously the fraction is too small.

If, however, we take the height of a man as 72 inches, the proportion would be one-eighth, corresponding to  $3\frac{3}{4}$  T/hours, or .125 T/days. The "lift" at each solstice would be 2.125 T/days or 4.25 T/days for both solstices. The division of the year would then be—

$$144 \text{ plus } 4.25 = 148.25 \text{ T/days}$$

$$146 \text{ minus } 4.25 = 141.75 \text{ „}$$

$$\text{Difference} = 6.5 \text{ „}$$

It would appear, then, that the earth's orbit at the time of the Calendar was somewhat more eccentric than at present.

(It may or may not be coincidence that there are four chevrons on the tail of the toxodon on the headdress of the trumpeters. If these represent hours then the headdress as a whole may relate to 2.125 T/days, and the three symbols to the eclipses).

# Notes

## *On Some Navajo Coyote Myths*

by MARY C. WHEEKWRIGHT

This first story has obviously to do with the holy form of the Chant, and it begins at the home of Estan-ah-tlehay, the Turquoise Woman, (an aspect of the great mother), on the island in the western ocean, where she lived after her sons Nayenezgani and Tobachischin had killed the monsters which were threatening to exterminate all human beings.

She created more people out of the cornmeal with which she used to dry herself after bathing, and which she poured into the sea. A fog arose, and this cornmeal drifted together and formed people, who thus were born of corn and the sea.

They were told to go Eastward and they travelled over the land visiting many named mountains on their way. As they went on they began in their dreams to differentiate themselves, as White Corn and Yellow Corn people: The White Corn people were attracted to the Northern region of rain and the Yellow Corn people to the East, the place of the Rainbow, and they consulted together as to which direction would be most auspicious for their travels. If they went North, the Rain would bring abundant growth of plants; if to the East, they would find more game; and they realized that both paths were useful and visited both regions. Eventually the White Corn people of the Rain took their own path to the North, and were the originators of the Yoke of Bead Chant, and the Yellow Corn people went Eastward to found the Coyote Chant.

This story follows the Yellow Corn or Coyote people with their leader, who was rather a mysterious person with solitary habits, and a singer whose songs they did not understand. After some time he told them that he was learning from the Gods how to help them, particularly when they needed rain, and that he would be able to call it for them.



Then he went away to the Gods and they made his nephew their leader. He became a great hunter, and one day while following a coyote track in winter, he noticed kernels of corn in the tracks and decided to see whence these came. He back-tracked the trail until it led to a round pond covered with ice out of which the coyote had come. He pried up the ice from the East, South, West and North with difficulty, and found a ladder sticking up out of the water. Fearing to descend this, he was encouraged by his "Spirit Wind"; the water parted before him and he descended four successive ladders and emerged on a land covered with fields of white, yellow, blue and black corn, and there were also four houses of these four colours whose chimneys were smoking, and he could hear people talking. They were Coyote people who welcomed him, and he found they were kind to him, as they also were descended from Estsan-ah-tlehay.

When midnight arrived, the son of the house came in carrying much game which the Coyote people wrapped in a sacred buckskin, placing with it a little object brought by the hunter. Then they all stepped over the bundle from East to West, and West to East; then from South to North, and North to South. Every time they did this the bundle grew larger, and when it was opened there was a big mass of fat which came from the animals which had been chased by the coyotes on the earth till their fat left them from exhaustion. (This is why men dislike coyotes).

The traveller was given seed-corn to plant on earth, and also he married two Coyote girls there. He visited all the other houses in the Coyote land; learned about their hunting and was given corn seeds, and married women from the different houses. He also learned their ceremonies which included images of animals made of the cornmeal, and brought this knowledge back to his people.

Another myth came from a very old man who remembered only the same episode of the means of entrance to Coyote land, and that the ceremonies came from there; so this confirms the first myth. Then the old man went on to tell the adventures of Coyote and Horned Toad, who, after being eaten by Coyote, cut his way out and thereby

killed Coyote, whom the Gods had to bring back to life because he controls the Rain. After this came more adventure stories in which Coyote tried to imitate cleverer people and usually came to grief and caused much trouble and suffering to others as well as himself. These stories are humorous in a rather brutal way, and many of this type are recorded all over America; probably they are stories told to point the moral, not to be too smart.

These adventure stories and the following one have to do with the rites of casting out of evil in the Coyote ceremony.

Another short myth is about the Coyote and his connection with the Changing Bear Maiden, a very sinister female power. It begins with a family of twelve brothers who were great hunters and lived with their one sister near Shiprock. The Coyote came to visit her while her brothers were away, and asked her to marry him. She refused him four times, but out of fear finally said that if he would kill Yeitso, the giant, who chased them often, she would consent. Coyote went to the giant and offered to make him swifter than those he pursued, and having enticed him into a Sweat-house, he made believe to cut off his own leg and then restore it as before, and he pretended that he could perform this operation on the Giant and thereby make him swifter than anyone. He had brought with him the leg of a deer which he laid along his own leg and cut deeply and then removed and showed his own leg intact. In the dark the Giant was completely fooled and allowed Coyote to cut off his leg, and was left to die. Coyote then went back to the girl bearing the Giant's weapons, but she still defied him and four times tried to kill him, but he proved himself the stronger by returning to life again every time.

When the brothers came back, the hogahn smelt strongly of Coyote, who finally appeared, and in spite of their dislike insisted on his right to go hunting with them next day. He showed himself as cowardly and vindictive, because when they refused him the horns of a mountain sheep which he had not helped to kill, he turned the horns into a substance so hard they could not cut it. On the way home he was malicious in injuring the nests of some cliff

swallows, and they killed him with the aid of the Spider Woman who made him helpless by winding him in her rope.

When the brothers came home without Coyote, their sister suspected them of killing him, and began to hate, and to plan their death. She killed all of them except the youngest brother, who had noticed that when his sister thought they were all asleep her teeth suddenly grew long and she looked like a Bear, and he was frightened and hid underground. She found him at last and tried to kill him but he evaded her, and warned by his 'Spirit Wind' that she was invulnerable because her vitals were not in her body but were buried out-doors, he found and destroyed them. Afterwards he saw her in bear form running off into the mountains; for she, like Coyote, cannot finally be killed but always returns to life. Apparently, Coyote changed this woman's nature, or rather brought out her potential evil. The story shows his capacity for survival after injuries that should be mortal, but it also shows that he can be killed by being entangled and made impotent by concerted action of the swallows and Spider Woman.

Coyote is one of the Powers present in the lower worlds, and is always questioning and interfering with the process of Creation, (see Vol. I and Vol. III Navajo Religion Series, published by Museum of Navajo Ceremonial Art, Santa Fe; "Creation Myth" and "Emergence Myth.")

The connection in the first Coyote Myth with the Bead Chant noted here, is interesting, but is not explained in the version I have of the Bead Chant which I think is not complete. It begins on this earth, and my experience is that when one gets a complete Navajo myth it begins in a magic world; and when the hero appears, who becomes the transmitter of the ceremony to men, that means that one is getting only the last half of the myth.

What is very exciting about the whole conception of Coyote is the combination of mischief and great power, illustrated by the Emergence Myth, where he seems to be the only being that understands what is happening during the process of Creation. He is definitely malicious, often frustrating the hero in his quest by bewitching him or enticing him to his exile in the sky, as in Star Chant, Coyote

meanwhile appropriating the hero's family and home. After the hero returns to earth accompanied by his teacher, the Black Star, he visited Coyote to ask him why he caused his suffering, but Coyote would not answer, and Black Star said: "There will always be Star people and Coyote people in the universe, and you must make the best of it."

## *The Theory of Tides and the Problem of Atlantis*

by PROFESSOR N. BONEFF

The present paper constitutes an amplification of the theories given in *Atlantean Research*, October 1949, Vol. 2., No. 4. It was published originally in French in the *Proceedings of the Faculty of Science, Sofia University*, Vol. XLV; this summarised translation is by the Editor.

In a previous paper, the writer postulated that the lunar craters were probably of organic origin, though certain of them may have been caused by meteorites. It is now submitted that the loss of Atlantis may have been due to extra-terrestrial causes. The Atlantis story is mainly based on the two dialogues of Plato; the *Timaeus* and the *Critias*, and although Aristotle distrusted their authenticity such writers as Posedonius and Strabo were fully convinced. While it is possible that the details of the social and political life of Atlantis corresponded to the ideals of Plato himself, there seems no doubt that the story of the catas-

trophe corresponds largely to historical truth, as frequently happens in cases where popular imagination has been inspired by great manifestations of natural forces. For example, although the origin of Meteor Crater in Arizona occurred some 5,000 years ago, the Indians of the district still have a legend of the visit of a fire-god from Heaven many years ago. Such stories as those of Sodom and Gomorrah, and the legend of Phaeton, the son of Helios, may be traced to similar sources.

In the opinion of the writer, the physical explanation of the disaster described by Plato lies in the theory of tides, as put forward by Mach, in his work on Mechanics <sup>(2)</sup>. If, at the time of the Atlantean disaster, the earth had been approached by an asteroid, it might have been sufficient to cause a tide of a magnitude such as to swamp the Atlantean continent, and to break open the Pillars of Hercules, and to flood the Mediterranean basin; particularly if the asteroid itself were to have plunged into the earth instead of passing off at a tangent.

The mid-Atlantic ridge and the varying depths in the Atlantic Ocean confirm the opinion of Stille <sup>(3)</sup> who says that the Atlantic appears as "als ein grosses Destruktions feld, ein Fekd der Funsenkung und des Einbruchs": an area of great destruction, a field of sinkings and of breakings in. The writer considers that the Ridge is the backbone of Atlantis, and that the body of the continent and of the asteroid are scattered over the bed of the Atlantic Ocean, and on them rests the organic ooze (Globigerinenschlamm) <sup>(4)</sup>.

The text of this monograph, which contains all the necessary mathematical formulae may be consulted on application to the Editor.

<sup>1</sup> G. de Voucouleurs—Meteores Lunairs l'Astronomie, 1947.

<sup>2</sup> E. Mach—La Mecanique—Paris 1904: p. 206.

<sup>3</sup> H. Stille : The Growth and Decay of Continents 1935  
S. 14. Geotektonische Problem in atlantischen  
Raume, 1937.

<sup>4</sup> E. Kayser: Lerbuch der allgemeinen Geologie p. 620-22.

## Note on the Atlantis Research Circulating Library

It has been decided to commence a circulating library for the benefit of members. The annual subscription to those wishing to avail themselves of the scheme will be £1 and for this sum members will receive the books they wish to read by post in rotation. Books required should be applied for from the Librarian, Mrs. V. Howe, 2 Pembroke Crescent, Hove 3, Sussex. Subscribers will be responsible for re-posting each book to the next subscriber on the list, which will be found inside the cover of each book.

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## Book Reviews

ATLANTIDE: *Part VII. Beja, Tunisia, 1951. Price 6/6 net.*

This interesting publication not only covers investigations into the Atlantean prehistory of North Africa, both in myth, exploration and speleology, but also (in a similar manner to the Men of the Trees) is vitally concerned with the preservation of the forests and arable lands of the area. The current issue also contains a series of illustrated articles on the photography of fairies, by Dr. Thorin, A. Guiraud, and Ivan Tournier.

THE THEORY OF TIDES AND THE PROBLEM OF ATLANTIS  
by Professor N. Boneff, Sofia, 1950.

This thesis elaborates the author's earlier views that the Atlantean Continent was caused by tidal movements, brought about by an asteroid either passing too close to, or plunging into, the earth. The working out of the theory is most interesting, and if it is possible a resume will be published in a forthcoming issue of "*Atlantis*." The work, which is in French and Bulgarian, may be consulted on application to the Editor.

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